

NYASA DASAKAM

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(SONG OF SURRENDER)

g. swamipilla
BY 26/4/68

VEDANTA DESIKA

WITH

MEANING AND COMMENTARY
IN ENGLISH

BY

D. RAMASWAMY AYYANGAR
ADVOCATE, MADRAS-7

WARDHA PUBLISHING HOUSE

TRIPPLICANE

::

MADRAS-5.



ஸ்ரீ தேவாதி ராஜன் (காஞ்சிபுரம்)

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MĀYĀBĀGĀ DĀYĀKĀ

(CONTINUATION TO DĀYĀKĀ)

P R E F A C E .

"THE WEDDING OF THE SOUL"

Sloka

30

தத்தா : ப்ரஜா : ஜங்கவத் தவ தேசிகேந்த்ர :
பத்யாபி நந்த்ய பவதா பரிணீயமாநா : ।
மத்யே ஸதாம் மஹித போக விசேஷ ஸித்த்யை
மாங்கல்ய ஸுத்ரமிவ பிப்ரதி கிங்கரத்வம் ॥

STOTRA

This is a sloka of Vedanta Desika in which he describes Prapatti, or Surrender to the Lord, as a wedding with Him. This sloka occurs in "Saranagati Deepika", a stotra of that great Acharya, also dealing with Saranagati, a term conveying the same meaning as Nyasa or Prapatti. When Prapatti is performed by an Acharya in respect of an individual, it is pointed out that it is a wedding of that individual's soul to the All-Soul who is the Lord of the Universe. The Acharya does *Kanyakadana* in the shape of *Bharanyasa*, and the Lord accepts the bride by His *panigrahana* in the shape of *Bharasveekara*. The soul's quest for its "other" has a happy ending, and thereafter the prapanna (be the same a male or female) becomes a spouse of the Lord. Notions of a life after death and all traces of

inauspiciousness that some people are apt to entertain when they think of Prapatti are totally removed, and the prospect of being a bride of the Lord gladdens men and women, and they eagerly long to attain the state of becoming the Lord's own in thought word and deed, and begin to lead a new life, the life of a *pativrata*.^{MS}

Imbued with a desire to kindle in every Vaishnavite the desire to have prapatti performed for himself or herself, Sriman T. S. Devanathacharya and Sriman T. S. Gopalaswamy Ayyangar have taken upon themselves the very laudable task of popularising the tenets of Prapatti, sanctified by the anushtana (observance) of the Alwars and Acharyas and systematised by that *Acharya-in-excelcis*, Vedanta Desika. Hailing as they do from Tiruvahindrapuram (near Cuddalore) a sacred Kshetra very dear to Desika, and where Desika is deified in a larger measure than in other Srivaishnava sthalas, - it is no wonder that they have come forward to familiarise the uninitiated with Desika's great services to mankind in the shape of the promulgation of Prapatti as an unfailing method for the divinisation of man.

Recently they published Nyasa Dasaka with meaning and commentary in Tamil. Now they are publishing the same work with meaning and commentary in English. I am very grateful to the Swamis for having given me this opportunity to enjoy in detail the beauties of the work and of the system it deals with. With a prayer to Vedanta Desika and his true devotees to graciously overlook the errors that may have crept in due to my ignorance and incapacity, I humbly dedicate this booklet to Vedanta Desika, the Acharya of all time.

MADRAS-7.
17-3-1965.
Panguni Utthiram. }

D. RAMASWAMY

SRI NYASA DASAKA

of

VEDANTA DESIKA

(Taniyan)

ஸ்ரீமாந் வெங்கடநாதாரிய : கவிதார்க்கிக்கேஸரி |
வேதாந்தாசாரிய , வர்யாமே ஸந்திதத்தாம் ஸதாஹ்ருதி ||

May Sri Venkatanatha who is a Sreeman (a storehouse of all auspicious qualities, wealth and learning), who is a lion among poets and logicians, and who is the premier Vedantacharya, ever be present in my heart.

(A tanian is an invocatory sloka or verse recited before a study, reading or recitation of a work, in praise of the author of that work, so that we can really grasp the true meaning and significance of the work by the grace of the author.)

அஹம் மத்ரக்ஷணபரோ மத்ரக்ஷணபலம் ததா |
ந மம ஸ்ரீபதேரேவேதி ஆத்மங்கம் நிகழிபேத் புத : || (1)

ந்யஸ்யாம்யகிஞ்சந : ஸ்ரீமந்! அனுகூலோந்வர்ஜித : |
விச்வாஸ ப்ரார்த்தனைக்காபரம் ஆத்மரக்ஷாபரம் தவயி || (2)

ஸ்வாமிங் ஸ்வசேஷம் ஸ்வவசம் ஸ்வபுத்வேந நிர்ப்பரம் |
ஸ்வத்தஸ்வத்தியா ஸ்வார்த்தம் ஸ்வஸ்மிங் ந்யஸ்யஸி
மாம் ஸ்வயம் || (3)

ஸ்ரீமந்! அபிஷ்டவரத! தவாமஸ்மி சரணம் கத : |
ஏதத் தேஹாவஸாநே மாம் த்வத்பாதம் ப்ராபய ஸ்வயம் || (4)

த்வச்சேஷத்வே ஸ்திரதியம் த்வத்ப்ராப்தயேக ப்ரயோஜநம் |
நிவித்தகாம்யரஹிதம் குரு மாம் நித்யகிங்கரம் || (5)

தேவீபூஷண ஹேத்யாதி ஐஷ்டஸ்ய பகவந்! தவ |
நித்யம் நிரபராதேஷா கைங்கர யேஷா நியுங்க்ஷவ மாம் || (6)

மாம் மதீயஞ்ச நிகிலம் சேதாசேதாத்மகம் |
ஸ்விகங்கர யோபகரணம் வரத! ஸ்வீகுரு ஸ்வயம் || (7)

த்வதேக ரக்ஷயஸ்ய மம த்வமேவ கருணைகா | (8)

தாந ப்ரவுர்த்தய பாபாநி ப்ரவ்ருத்தாநி நிவர்த்தய || (8)

அக்ருத்யாநாஞ்ச கரணம் கருத்யாநாம் வர்ஜநஞ்ச மே |
க்ஷமஸ்வ நிகிலம் தேவ! ப்ரணதார்த்திஹர! ப்ரபோ || (9)

ஸ்ரீமந் நியத பஞ்சாங்கம் மத்ரக்ஷண பரார்ப்பணம் |
அசீகரா : ஸ்வயம் ஸ்வஸ்மிங் அதோஹமிஹ நிர்ப்பரஃ : || (10)

ஸம்ஸாரா வர்த்த வேக ப்ரசமந சுபக்ருத
(சுபத்ருக்) தேசிகப்ரேக்ஷிதோஹம்

ஸந்தயக்தோந்யைருபாயை : அநுசரிதசாரிதேஷா
அத்ய சாந்தாபிலந்தி : || 10 21 102 ||

வேளிச்சங்க : தத்வத்திருஷ்ட்யாநிரவதிசதயம் |

எப்போலோ ப்ராப்யம்(ப்ரார்த்தய) ஸ்மரக்ஷகம் த்வாமிஸம் எப்போலோ

நிர்ப்பரோ நிர்ப்படையாஸுமி ||

SRI NYASA DASAKAM
(SONG OF SURRENDER)
BY
VEDANTA DESIKA.

INTRODUCTION

The advent of Vedanta Desika into this world was mainly for the establishment of the efficacy of prapatti (also known as Nyasa) as a direct means of attaining salvation. It will not be an exaggeration to say that almost every work of that great Acharya aims at dealing with the form and nature of this *Vidya* (mokshopaya) together with its *angas* or component parts. But at the same time there are certain special treatises exclusively dealing with Prapatti. They are Nyasa Dasaka, Nyasa Vimsati, Nyasa Tilaka, Saranagati Deepika, Abhayapradaanasara and Nikshepa Raksha in Sanskrit, and Adaikkalappatthu in Tamil. In one sense, Srimad Rahasyatrayasara, Desika's *magnum opus*, can also be said to be a detailed treatise on prapatti, its *modus operandi* and efficacy and so on.

Nyasa Dasaka is the shortest of the above-named treatises. As the name itself indicates it is a work of ten slokas about Nyasa. Nyasa is considered by several as one of the Brahmavidyas. The contribution of Vedanta Desika is the postulation of Nyasa as a perfect scientific system which can be adopted by one and all irrespective of caste, creed, colour or proficiency in the realm of gnana or knowledge. The system thus promulgated by Vedanta Desika is not a

new one, for it is founded on the Upanishads, the intuitive experiences of the Alwars and the sastraic expositions of Acharyas like Alavandar and Bhagavad-Ramanuja. They had all left it to Desika to systematise and doctrinise prapatti as a Mokshopaya, or a direct means of attaining moksha. The earlier Acharyas had not so categorically formulated the theory or practice of prapatti.

One can see the several details about prapatti, its nature, the qualifications, the *modus operandi* and so on in the several works of Vedanta Desika. They are seen stated very briefly and crisply in the Nyasa Dasaka. Evidently the great Acharya, whose compassion towards humanity knew no bounds, must have given to us this Nyasa Dasaka of ten slokas with the idea that every day we should read or recite these slokas, imbibe the spirit underlying them and enjoy the spiritual exhilaration flowing from a contemplation of their meaning and significance.

SLOKA 1

அஹம் மத்ரகுணபரோ மத்ரகுணபலம் ததா |

ந மம ஸ்ரீபதேதேவேதி ஆத்மாநம் சிகிஷேத் புத : || (1)

“I do not belong to myself. The burden of my protection is not mine and the benefit accruing from such protection is equally not mine. They all belong only to Sriman Narayana”. Thus (realising), the wise man should lay down (consign) his self.

Aham, myself, mad-rakshana-bharam, the burden of my protection, and mad-rakshana-

phalam, the benefit arising when I get protected, none of these is mine. Not only are they not mine but they all belong to the Lord Who is Sreepaty, Tirumal. The ‘eva’ emphasises that they are His and His alone.

Tatwa, Hita and Purushartha are very beautifully and succinctly pointed out by these three vaakyas, aham na mama; madrakshana-bharam na mama; and mad-rakshana-phalam na mama. This is a very nice and short exposition of the fundamental doctrines of Visishtadwaita. ‘Budhah’, man of learning,—the only learning worth having is that which leads one to understand the very great truths enshrined in this sloka.

SLOKA 2

நயஸ்யாம்யகிஞ்சன: ஸ்ரீமந்! அனுகூலோந்யவர்ஜித: |
விச்வாஸ ப்ரார்த்தனைப்புரவம் ஆத்மரக்ஷாபரம் தவயி || (2)

Absolutely helpless and worthless as I am, Oh ! Lord of Sri ! with the determination that I shall henceforth act in accordance with Your wishes and shall hereafter avoid and give up all transgressions from the rightful path as laid down by You, with the full and firm belief that Nyasa at Your Feet will not fail to release me from the bondage of samsara, I have laid down the burden of my protection at Your feet, accompanied by a prayer (piarthana) to you to become my Protector.

This sloka unlike the first one is addressed to the Lord. Vedanta Desika has laid down elsewhere in great detail that Saranagati is made

up of six essential requisites or component parts. One of them is the important factor or *angi* and the other five are *angas*. The *angi* is the Nyasa itself, the act of surrender. The five *angas*, the essential pre-requisites are (1) Aanukoolya Sankalpa, (2) Praatikoolya varjana, (3) Mahaaviswaasa, (4) Goptrutva Varana and (5) Kaarpanya anusandhana. And the sloka begins with the chief and important part and sets down the other five conditions practically in a word each. This is how in an Anushtup sloka of 32 syllables Vedanta Desika has summarised the Nyasa Vidya. He has described Nyasa more elaborately and by longer Sanskrit and Tamil verses elsewhere.

Aanukoolya Sankalpa is the determination to attune oneself to the Lord's sankalpa and be always in at-one-ment with that will. Praatikoolya varjana is the negative aspect of the same sentiment. This means that one determines to give up all acts or omissions which are opposed to the Lord's will and mandate. Mahaaviswasa, the third qualification is the firm and undying faith in the efficacy of prapatti as a means for attaining the Lord's feet. Goptrutva-varana means approaching the Lord with a prayer to Him to become one's saviour (gopta). The last, kaarpanya anusandhaana requires that not only one should remember his dire helplessness but also express it in appropriate words.

These five are respectively contained in the following words of the sloka: anukoolah; anyavarjitah; viswasa poorvam; praarthana poorvam; and akinchanah. That this Nyasa is

to be performed at the feet of the Divine Consorts—the Lord and Lakshmi—is shown by the word ‘Sriman’. The Dwaya Mantra, which is the mantra by the utterance of which prapatti is performed, refers to the inseparable connection of Narayana and Sri in both its parts. The Nyasa itself is contained in the words “tvayi atmarakshaabham nyasyaami” meaning, I am laying at your feet, (i.e) consigning to you, the burden of my protection. That this Nyasa is to be accomplished by Swaroopa samarpanam, Bhara samarpanam and Phala samarpanam, was pointed out in the first sloka.

SLOKA 3

ஸ்வாமிங் ஸ்வசேஷம் ஸ்வவசம் ஸ்வபரத்வேந நிரப்பரம் |

ஸ்வதத்தஸ்வதியா ஸ்வாரத்தம் ஸ்வஸ்மிங் ந்யஸ்யஸி

[மாம் ஸ்வயம் || (3)

My Lord of Sri! You Yourself make me who is Your slave, and subject to Your control, perform Nyasa with the help of the knowledge in that direction conferred upon me by You, for Your own benefit, and render me burdenless because the burden has been taken over by You.

The previous sloka referred to the Bharasamarpana together with its adjuncts. This sloka refers to that Bharasamarpana as entirely an act got done by the Lord Himself for His own benefit and delectation and with the knowledge that He confers. The particle *Swa* which means one's own, occurs not less than eight times in this sloka. I am Sesha to you and you are

my Seshi: This is a cardinal principle in Visishtadwaita Siddhantha. The Lord is not only a supporter and director of the individual soul, but He is the Seshi which means, it is only for His benefit and pleasure and for His purpose that the individual soul exists. I am subordinate to you Swavasa. The act of prapatti done by me is performed with the help of the knowledge conferred on me by You. This act of prapatti is for Your own benefit. By taking up my burden You render me burden-less. All this is in You and for You. You Yourself get the prapatti done.

It may be noticed that the word *nyasyaami* meaning 'I do Nyasa' which was used in Sloka 2 gives place to the word *nyasyasi* meaning 'You have the nyasa done' in this sloka. Lest by the use of the word *nyasyaami* one may come to think that there is some act of one's own, it is stated here that even the act of Nyasa is not ours but His. This is the sloka in which saatvikatyaga (or giving up one's own part in any act and realising that all acts are the Lord's own) is referred to. The seven ways in which the Lord is said to function emphasise that He alone is the Actor, and He alone is the Person to Whom the benefit of the act pertains.

SLOKA 4

ஸ்ரீமந்! அபிஷ்டவரத! தவாமஸ்மி சரணம் குத:
எதத் தேஹாவஸாநே மாம் தவத்பாதம் ப்ராபய ஸ்வயம் || (4)

Lord of Sri ! Varada ! Who confers on Your votaries the boons desired by them ! I have become a person who has surrendered himself

unto You. You Yourself please make me attain Your feet at the end of this bodily existence.

This sloka is couched in the form of a prayer. It once again emphasises the performance of saranagati at the feet of the Lord and Sri, the Lord and Sri being ever united in an inseparable union. In addition, the Lord is a Varada, a word which means, the bestower of boons desired by one!

Saranagati performed for the attainment of Moksha is of two kinds, Aartha prapatti in which it is prayed that moksha may be conferred upon the aspirant forthwith, and Dripta-prapatti which means prapatti performed with a prayer for the conferment of moksha at a later date, usually at the end of this life of the prapanna. A desire to have Moksha at the end of this life is voiced in this sloka.

The God before whom Vedanta Desika performed prapatti and sang this Nyasa Dasaka can be seen to be Lord Varadaraja of Kanchee-puram, from the use of the word, Abheeshta-Varada in this sloka.

SLOKA 5

த்வச்சீசஷத்வே ஸ்திரதியம் த்வத்ப்ராப்தயேக ப்ரயோஜநம் |
நிவித்தகாம்யாஹிதம் குரு மாம் நித்யகிங்கரம் || (5)

Pray confer on me a steadfast faith and knowledge about my being a sesha to You; may the only benefit I shall ever desire be to attain You. In addition, make me an eternal servant of Yours, devoid of prohibited desires.

In the previous sloka a prayer was made to confer moksha, which means the attainment of the Lord's feet, at the end of this life. So from the date on which prapatti is performed to the date when the prapanna casts off his body, there will be an interval which must be lived in a manner befitting a prapanna. People are apt to run away with the idea that once prapatti is performed there is no need to observe any rules of righteousness thereafter. That is an idea thoroughly repugnant and repulsive to the concept of prapatti. The mental attitude of a prapanna after the date of his prapatti is beautifully described in the Uttarakritya Adhikaara of Srimad Rahasyatra yasara of Vedanta Desika. They are summarised very briefly and beautifully in this and succeeding slokas.

(1) Let my knowledge of being a sesha to You never flinch or waver; (2) Let me not think of any fruit or benefit as worthy of attainment by me except to attain You; and (3) Let me steer clear of all karma (acts) which are taboo or which are done with a desire to obtain any benefit for myself. (4) My servitude to You shall not be momentary or even intermittent but it must be incessant and eternal. Whatever I do, whatever I say, whatever I think, must all be a dedication unto You. Let me perform kaimkarya to You Who is really the goal of human life, and let me perform it always.

SLOKA 6

தேவீபூஷண ஹேத்யாதி ஜாஷ்டஸ்ய பகவந்! தவ |
நிதயம் நிரபராதேஷா கைங்கர யேஷா நியுங்கங்வ மாம் || (6)

Bhagavan ! pray command me always to perform blemishless kaimkarya to You Who are always in the company of Your Consorts, and having on your Person jewels, weapons etc.

The kaimkarya referred to in the previous sloka takes more definite shape and is described in detail here. “ I must serve You always and the services that I am privileged to render to You must be faultless; Let me not in the guise of serving You commit any apachaara. Pray save me from such a state of affairs.” This is the mentality which must imbue everyone who desires to serve the Lord. Desika must have had in mind another important aspect of Bhagavat-kaimkarya which has been stressed by him elsewhere. The kaimkarya or service that one desires to render to the Lord must extend to the Lord’s devotees and must not stop with service to the Lord alone. If one tries to serve the Lord, ignoring the Bhaagavataas, or acting disrespectfully or discourteously towards them it is kaimkarya which is fraught with apachaara or fault. The Lord is envisaged in this sloka as accompanied by His divine Consorts such as Lakshmi, Bhoomi Devi, Neela Devi and so on, by bright and beautiful jewels and by sacred weapons like the chakra, shankha etc. Ramanuja’s Saranagati Gadya describes them all in beautiful language. To serve such a Lord is

not only our duty but it is also a source of great pleasure. It is also pointed out that He is a Bhagavan, – a word which means the possessor of the six-fold qualities of Gnana, Sakti, Bala, Aiswarya, Veerya and Tejas. The Alwars and the Acharyas are never tired of praying to the Lord Who is their all-in-all to confer on them the privilege and bliss of being commanded by Him in His service.

SLOKA 7

மாம் மத்யஞ்ச நிகிலம் சேதநாசேதநாத்மகம் ।

ஸ்வகைங்கர்யோபகரணம் வரத! ஸ்வீகுரு ஸ்வயம் !! (7)

Lord Varada ! pray take unto Yourself myself and all my possessions, sentient and non-sentient, without exception, as materials to be utilised in and for Your service, and kindly accept them of Your own accord.

This sloka is also addressed to Lord Varada. The prayer made in this sloka is an elaboration, in one sense, of the prayer made in the previous sloka. Vedanta Desika offers himself and all his possessions like wife, children, servants etc., on the one hand, and wealth, house etc., on the other, to the Lord. One's earthly possessions can be classified into chetanas - sentient, and achetanas - non-sentient. Both the categories are there only to be offered and dedicated to the service of the Lord. This is the grand idea of this sloka. The feelings of 'I' and 'mine' have to be merged in the feeling, 'Thy' and 'Thine', and the prayer made in this sloka is one method of effectuating that idea. The

word 'swayam', meaning, by Yourself, refers to the Lord and is very significant. My long acquaintance with the body and the earthly pleasures is apt to prevent me from giving up my earthly possessions to Your service. So do not give me occasion to misappropriate them for myself. Pray, of Your own accord, accept myself and my possessions, and utilise them in Your service.

SLOKA 8

த்வதேக ரக்ஷயஸ்ய மம த்வமேவ கருணைகா |

ந ப்ரவர்த்தய பாபாநி ப்ரவ்ருத்தாநி நிவர்த்தய ||

(8)

Merciful Lord ! I am entirely under your protection. Therefore of Your own accord please see that sins are not committed by me, and if perchance I come to commit any sins, please wipe them out.

This sloka contains an appeal to the Lord to save the prapanna from committing sins, and to wipe out sins, if any, that may be committed. The prayer for moksha was made in such a way that it will be conferred only at the end of this life. Meantime, that is to say, from the date of the performance of prapatti and up to the actual date of casting off the body, the prapanna goes on acting, and it is very likely that his acts will involve sins also. Moreover he has accepted the functioning of certain karmas of his which have begun to yield fruit till the date of his death. If, perchance, any of those karmas are of such a nature as to involve the prapanna in the commission of further sins, that

will be very deplorable. Though the sankalpa of the Lord evinced at the time of our performing prapatti will see to it that moksha is conferred at the end of this life, yet the sins that come in in the interval will, besides going against the genius of the life to be led in the post-prapatti period, also result in punishments, unless they are atoned for by the performance of praayaschitta. In order to avoid the occurrence of sins, a prayer is made to the Lord to quell all sinning propensity on the part of the prapanna. The prapanna has already expressed to the Lord his dire helplessness and is pining to be saved and protected by the Lord and the Lord alone. The prapanna cannot protect himself, nor can any one else protect him. He, being the Lord of grace and mercy, this appeal is made to Him to see that no further sins are committed. In His magnanimity He is also requested to wipe out any sins that happen to be committed unawares or unwittingly. This and the next sloka summarise the points enunciated by Vedanta Desika in the Aparaadha - parihaara Adhikara of his Srimad Rahasyatrayasara.

SLOKA 9

அக்ருத்யானாஞ்ச கரணம் க்ருத்யானாம் வர்ஜங்ச மே |

ஸ்வமஸ்வ நிகிலம் தேவ! ப்ரணதார்த்திஹர! ப்ரபோ || (9)

O Lord Who is the dispeller of all the troubles and tribulations of those who have done, prapatti to You! my Lord & Leige! pray forgive all my transgressions which consist in doing acts which should not be done, and in avoiding the performance of acts that ought to be done.

The name Pranataartihara that occurs in this sloka is another peculiar name of Lord Varadaraja of Kanchi. The prayer made in Sloka 8 is supplemented by the prayer made in this sloka to forgive lapses due to weakness. My weakness is such that though You have promised protection to me and also keep watch over my actions, still I am prone to seriously err in regard to my acts and omissions. I have always got a taste for disobeying mandates. I take a pleasure in performing acts which have been forbidden. Equally so, I take a pleasure in giving up acts ordained to be done. Most humble do I pray to You to forgive and condone all these faults of commission and omission.

SLOKA 10

ஸ்ரீமங் நியத பஞ்சாங்கம் மத்ரசுல்லண பரார்ப்பணம் ।

அசீகர: ஸ்வயம் ஸ்வஸ்மிந் அஃதாஹ விஹ நிரப்பர: ॥ (10)

Lord of Sri ! You of Your own accord have got performed in You the offering of the burden of my protection accompanied by the five indispensable component parts. Therefore I have become freed from all burden and responsibility (in the matter of my protection.)

This sloka which is the last of this Dasaka is couched as a satvikatyaga. Sloka 3 may be referred to here. Both echo the sentiment of satvikatyaga, or giving up, as a result of a high sense of dedication in thought word and deed to the Lord. Whilst sloka 3 referred to the Lord getting the prapatti done by His own grace, this sloka refers to the prapatti as an accomplished fact for which the Lord alone is

responsible; and thereby the prapanna gets a sense of relief. If something remains to be done, we always feel worried lest we may not do it at all, or properly. When that act is completed and is also done properly, there is a sense of relief, kritakrityatva. This is a mood indulged in by persons who have properly done what they have got to do. There is a chapter in the Rahasyatrayasara known as Kritakritya Adhikara. The satvika mentality that precedes a particular action is called satvika sankalpa. That same mentality when it follows the fulfilment of the act is called satvika tyaga. Slokas 3 and 10 of this Dasaka show the two stages. The swayam and swasmin here are the essence of the satvika tyaga. Swayam means by Himself and Swasmin means in Himself.

There is an alternative reading "acheekarat" for the word "acheekarah." The meaning is the same: only instead of saying 'you have done' the sloka will be saying 'He the Lord has done'. If it is acheekarah Sriman will be in the vocative case. In acheekarat Sriman will be in the nominative case, and the meaning of the sloka will be Sriman Narayana has done all this, instead of " You Sriman Narayana have done all this."

Thus ends the Nyasa Dasaka consisting of ten slokas on Nyasa.

There is one sloka which is the 20th and last sloka of Vedanta Desika's Nyaasa Vimsati which is usually recited along with this Nyaasa Dasaka. For that reason that sloka is also being commented upon here.

ஸம்ஸார வர்த்த வேக ப்ரசமந சுபக்ருத்
 (சுபத்ருக) தேசிகப்ரேக்ஷி தாஹு
 ஸந்தயக்தோங்யைருபாயை : அநுசரிதசரிதேவா
 அத்ய சாந்தாபி ஸந்தி : |
 நிச்சங்க : தத்வத்ருஷ்ட்யா நிரவதிகதயம்
 பராப்ய (ப்ரார்த்த்ய) ஸம்ரகஷகம் தவாம்
 ந்ய ஸ்ய தவத் பாதபத்மே வரத ! நிஜபரம்
 நிரப்பரோ நிரப்பயோஸ்மி ||

Varada, my Lord ! Having been the recipient of the beneficent glances of an Acharya,- glances which are auspicious and have the power of subduing the force of the whirlpool of samsara (worldly life); having been forsaken by all other means prescribed for the attainment of Thy feet; with my inclination for pursuing wrong ways of life now abated; having no doubt whatever in regard to the efficacy of the Nyasa-vidya because of the correct perception now obtained by me about things; praying for protection to Thee possessed of limitless mercy, I have laid down my burden at Thy lotus feet and (thereby) become freed from all burden and also from all fear.

This sloka is couched in the sragdhara metre with 21 syllables in a quarter, and elaborates the sentiments contained in Sloka 2 of Nyasa Dasaka. (The metre employed for Nyasa Dasaka is Anushtup with 8 syllables in each quarter). In addition this sloka refers to the grace of the Acharya at the beginning, and winds up with the feeling of relief resulting from the performance of prapatti. This sloka also can be seen to be addressed to Lord Varadaraja of Kancheepuram.

Without the kataksha or benignant glances of an Acharya, it is not easy to take to the performance of prapatti. For, the great Acharyas of Vaishnavism are imbued with the power of abating samsara by their mere kataksha. Alavandar has made this prayer to the Lord that he may ever be the recipient of the kataksha of those Mahatmas who are deeply engrossed in the enjoyment of the Lord's divine and beautiful form. Vedanta Desika says at the outset in this sloka that he has obtained the benefit of the kataksha of his Acharya. That kataksha has got the effect of subduing the great and never-ceasing whirl which is samsara. An aavarta is a ~~sw~~, whirlpool in English. Its speed is arrested by the kataksha of an Acharya. Therefore an Acharya's kataksha is said to be auspicious. (In the alternative reading - 'subhakrit' for subhadrik, the meaning is, persons of good deeds, as referring to the Acharyas).

Thereafter the several angas of Nyasa Vidya are mentioned in the following order. Helplessness or kaarpanya or aakinchinya is referred to first. It is stated that all the several vidyas which have been described as means for the attainment of moksha have forsaken him. This is a very nice way of expressing one's want of gnana and sakti and one's incompetence to adopt those Vidyas for the uplift of one's soul. Karmayoga, Gnanayoga, Bhaktiyoga and all the other yogas either individually or collectively are beyond us.

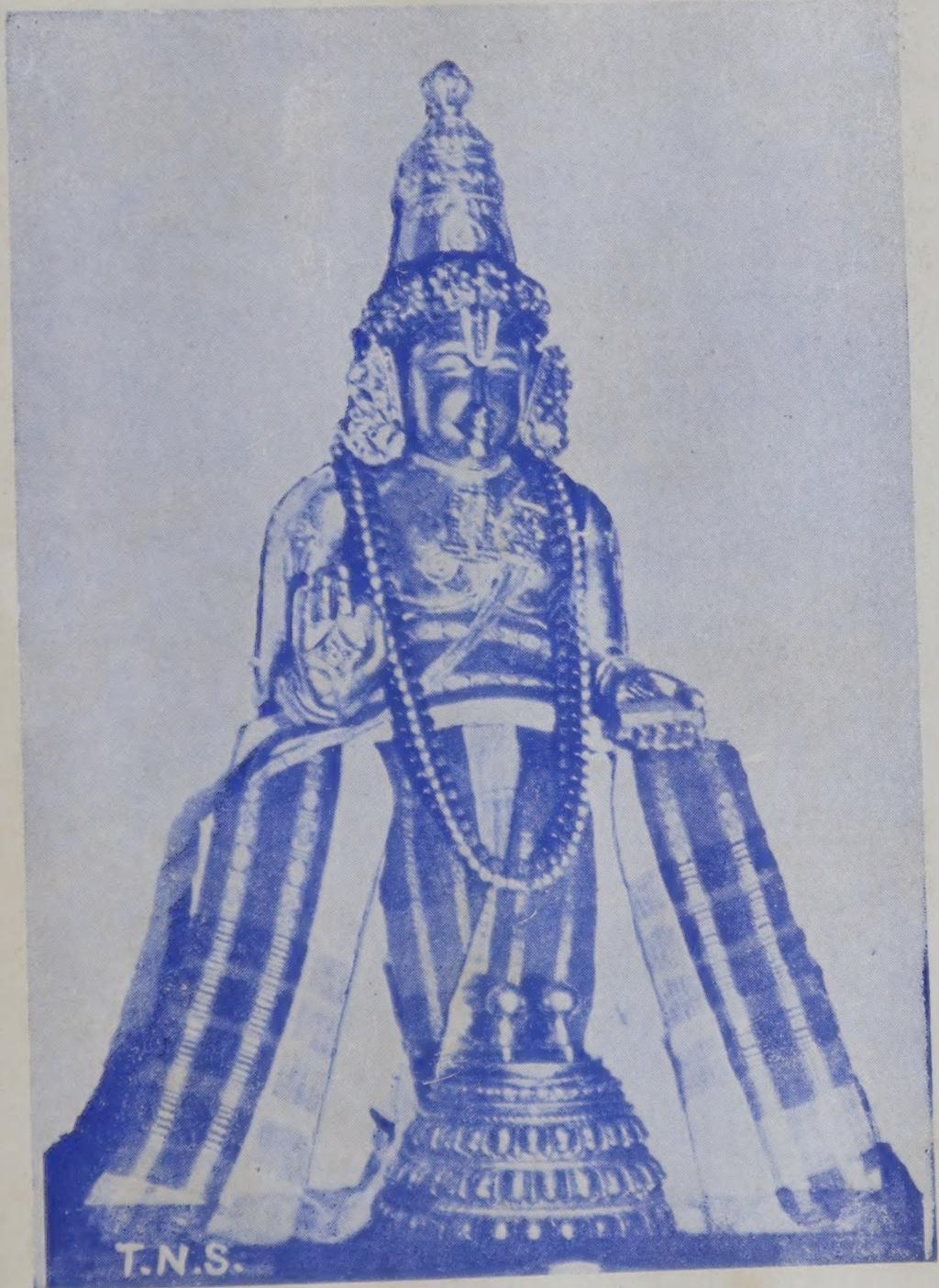
Next praatikoolyavarjana is referred to and from this we have to infer that its other aspect namely, aanukoolyasankalpa is also mentioned, though not in so many words. Freedom from all doubt about the efficacy of prapatti as a direct means for the attainment of moksha, which comes next, is Mahaviswasa. This Mahaviswasa is said to be the outcome of tatvadhrishti, or the apprehension and correct appraisal of truth (tatva-dhristi). Goptrutvaravarana comes next. You, Who are possessed of limitless mercy have been approached by me as my saviour : (There is a reading 'praarthya' in the place of 'praapya'. That is more appropriate because the prayerful attitude is well indicated by the word 'praarthya'). The actual prapatti comes in the last quarter, where the laying down of one's burden-nijabham—at the lotus Feet of the Lord is referred to. The sloka winds up with the feeling of relief from responsibility and fear. Lord Krishna as Parthasarathy (the Charioteer of Arjuna) gave out the Charama Sloka whose meaning is " Give up all means for attaining Me which you feel are beyond you. Come to Me for succour by surrendering yourself unto Me. I alone, unaided, shall cleanse you of all sins. Don't grieve," This means and involves that once one has laid down the burden of one's protection at the feet of the Lord, there is no longer any need or place for grief. That sense of relief is voiced by Vedanta Desika in the last two words of the Sloka.

It is up to every one of us to get by heart the eleven slokas commented upon here, understand their meaning and import, and recite them as often as we can, at least once every day, and derive pleasure and satisfaction at having entrusted ourselves to the care and custody of the Lord, Who is our all in all, and enjoy relief and bliss which are the result of surrendering ourselves to the great and merciful Lord.



கவிதார்க்கிளிமஹாய கல்யாண குண சாலினே |
ஸ்ரீமதே வேங்கடேசாய வேதாந்த குரவே நம: ||

சிரார் துப்புல் திருவேங்கடமுடையான்
திருவடிகளே சரணம்



T.N.S.

ஸ்ரீ நிகமாந்த மஹா தேசிகன் (தூப்புல்)

